

Let us be true to our Constitution as the market place is true to the gold and silver and the copper and the iron.

INDIANAPOLIS.

More than sixty years ago, EDWARD BAKER prepared, for the West India Islands, a Negro Code, such as might have been expected from that wise, humane, and conservative statesman. Some of its provisions were designed to mitigate the horrors of the slave trade, which then prevailed; others, for the regulation of slavery on the plantations.

In his introductory letter to Mr. DEXTER, he observes, among other things, "whenever, in any proposed reformation, we take our point of departure from a state of slavery, we must precede the donation of freedom, by disposing the minds of the objects to a disposition to receive it without danger to themselves or us."

The whole code is worthy of the attentive consideration of Southern statesmen; and we submit that the following provisions, all of which, with many others, are suggested by BAKER, are practicable, without interfering with the proprietary rights of owners.

1. Give a legal obligation to the institution of marriage. It is admitted that, on well regulated plantations, negroes receive the sacrament of marriage from a clergyman, and are encouraged to respect its sanctity. But this is not enough, even if the usage was general. Marriage should be made legally binding. For this purpose—
2. The separation of husband and wife should be strictly prohibited.
3. The separation of the mother and minor children should be forbidden by law. This in some States has been done.
4. A lot of ground, and a day, in addition to Sunday, should be secured to each negro; and his private earnings, or *pecunia* of the civil law, should be protected by law.
5. He should have the privilege of purchasing his freedom, at a reasonable price, to be fixed by sworn commissioners, if necessary.
6. Chattisements of adults should only be inflicted by order of a justice of the peace, and be in the nature of the execution of a judicial sentence of punishment, for delinquencies known to the law.
7. Some efficient provision for religious instruction should be adopted. This, we know, is a delicate subject to be taken charge of by the law. But there is an imperious necessity for religious culture in some way.

We know that these ameliorations are now practically enjoyed by tens of thousands of slaves. The power of the master is upheld by law; yet all laws receive their power and efficacy from the spirit of a people; and we are sure that, in numerous cases, this power, though possessing a weight more crushing than iron, is made to bear lightly as the gosamer film of summer. Yet we would have these ameliorations legalized.

While, as National Democrats, we utterly condemn and repudiate every effort on the part of the North to interfere, directly or indirectly, with the subject of slavery; yet we are not ignorant of its evils, and would be happy to see some plan, originating in, and adapted by the South, for gradual emancipation, or colonization, or both. Our State has endorsed the policy of colonization, and we wish this policy all success. We fondly cherish the hope that something may yet be done to strike the shackles from the captive African, and bid him once more raise his natal song under the canopy of his natal sky.

When the South is ready for it, and proposes it, let the North join her in an amendment of the Constitution so as to apply the federal revenues to some benevolent plan of amelioration. Let the North bear a part of the cost, and by making remuneration to the planters for their pecuniary loss.

But, under no circumstances, should we forget the caution contained in the eloquent passage of CASSINO:—
"In dealing with the negro, we must remember that we are dealing with a being possessing the form and strength of a man, but the intellect only of a child. To turn him loose in the hands of his physical strength, in the maturity of his physical passions, but in the infancy of his untrained reason, would be to raise up a creature resembling the splendid fiction of a recent romance, the hero of which constructs a human form with all the corporeal capabilities of a man, and the thews and sinews of a giant; but being unable to impart to the work of his hands the perception of right and wrong, he finds, too late, that he has only created a more than mortal power of doing mischief, and himself released from the monster he has made."

Daniel Webster—Religious Freedom.

Know Nothingism.

The following extract from a letter of DANIEL WEBSTER, on religious liberty, is very timely in these days of Know Nothingism, and worthy of a calm and careful perusal. What a scathing rebuke it is to defunct Whiggism, who has joined in this Know Nothing crusade against our Catholic citizens. The letter breathes the spirit of a patriot, and the sentiments therein contained will meet the approbation of every American. Protestant, who is not blinded by religious fanaticism, but thinks that all have a right to worship God according to the dictates of their own conscience.

It is not coming to a fine pass when persons are proscribed on account of their religious faith? or because, by chance, they were born under another sky? Where is our boasted land of liberty, if such things come to pass? and they are to be settled between them and their country, and never until its presence is driven from our midst.

But to the letter. We urgently advise our Whig friends, who have conceived themselves to this infamous order, to give it a careful reading:—
"It seems to be the American doctrine, the doctrine which has been adopted by us on this shore of the Atlantic, the great conception and the great duty to which we are born, to show that all sects, and all denominations, professing reverence for the authority of the Author of our being, and belief in His revelations, may be safely tolerated without prejudice either to our religion or our liberties."

"We are Protestants, generally speaking; but you all know that there presides at the head of the Supreme Judiciary of the United States a Roman Catholic, and so man, I suppose, through the whole Union, imagines that the judiciary is less safe—But the administration of public justice is less respectable or less secure, because the Chief Justice of the United States has been and is a firm adherent of that religion. And so it is in every department of society among us."

"In both houses of Congress, in all public offices, we proceed on the idea that a man's religious belief is a matter between him and his Maker, because he is responsible to none but his Maker for accepting or rejecting revealed truth."

New Albany Petition.

Our readers doubtless remember the "Card" of Mr. BRADLEY, of New Albany, published in our paper of Friday morning, in which that gentleman declines standing a poll for City Councilman, and urging as a reason therefor, that the full Democratic vote of the city could not be polled, except at the hazard of violence and bloodshed. In view of this state of affairs, and to prevent the disgrace to his city, which must necessarily be attached to any place where the spirit of mobocracy predominates over civil law and political right, and to save his friends from the unpleasant and dangerous consequences arising from such a state of affairs, Mr. BRADLEY thought proper, and rightly, we think, to withdraw from the canvass. These are the sole, the only reasons urged by Mr. B. for his declination. Our comments upon Mr. B.'s "Card" were but a reiteration of its statements, and an expression of regret that there existed cause in a free republic, like our own, for such a course of action upon the part of any of its citizens.

The New Albany Tribune of the 23d, does not regard the editorial comments of the Sentinel, in this "Card" of Mr. BRADLEY, with any great amount of favor. Its editor pronounces them a "ruse of falsehood," and uses divers and sundry harsh epithets in regard to the writer. But the Tribune's mere denial of the facts set forth in the "Card," as well as in the editorial remarks upon it, will fall far short of convincing the people that he is right and Mr. BRADLEY and ourselves wrong; nor will the course, ungenerously epithetized by him, be taken for arguments, the time having passed when a report to such means can be regarded as either indicative of a great amount of courtesy, or evidence that one is engaged in a very good cause.

As the Tribune has made the assertion that we have written a falsehood, it thereby necessarily compels us to prove that we have done no such thing. And if, in proving this position, we make the matter to assume the simple shape of a question of veracity between Mr. GREGG and Mr. BRADLEY, we may be excused for so doing, on account of our anxiety to exculpate ourselves from the charge preferred against us by the Tribune.

And now, if the editor of the Tribune will permit, we will introduce a couple of witnesses, whose evidence we think will be sufficient to clear our skirts of the accusation he brings against us; and if their testimony places him in a rather awkward position as to whom should attach the charge of falsehood and misrepresentation, we cannot be accused of any impertinence or breach of courtesy. And first, we shall introduce the Tribune editor's old friend and political associate, Hon. WM. M. WEIR. Let us here say, as to the character of our witness, that he has been a citizen of New Albany for twenty-five years—in fact, that he has taken an active part in favor of all those questions of domestic policy which have proven so highly advantageous to the prosperity of the city—has several times been Mayor of the city—been the candidate of the Whig party for the State Senate—held some office in the city government, almost without intermission, for near a quarter of a century—a man of high moral worth and unimpeachable integrity—a man by whom the editor of the Tribune has stood and battled for Whig principles against whom he dares not make the charge of falsehood or equivocation.

Mr. WEIR was this year a candidate in opposition to the Know Nothings, for Mayor; but for the same reasons as those urged by Mr. BRADLEY, he declines a canvass. Read his card of declination, and then determine who has falsified, ourselves or the editor of the Tribune. Its substantiation to the smallest minutiae, every position we assumed in commenting upon Mr. BRADLEY's card.

For the New Albany Ledger.

A Card.

Mr. NORMAN—Will you do me the favor of withdrawing my name as a candidate. I am not a candidate for Mayor of May. In withdrawing my name, I feel that it is alike due to myself and those who kindly tendered me their support for the most important office within the gift of the people of the city. I feel that it is alike due to the reasons that induced me to permit my name to be announced, and the causes that have induced me to withdraw. The city having engaged largely in the election of Mayor, I feel that it is alike due to the reasons that induced me to permit my name to be announced, and the causes that have induced me to withdraw. The city having engaged largely in the election of Mayor, I feel that it is alike due to the reasons that induced me to permit my name to be announced, and the causes that have induced me to withdraw.

A secret political organization has sprung up amongst us, controlled by a few men for selfish and malignant purposes. By these men, with those whom they may control and manage, should be tolerated. I must be allowed to be pursued with all manner of abuse and detraction. The fact that I happened to have a little property to be either advanced or injured, is no excuse. I am not a candidate for Mayor of May. In withdrawing my name, I feel that it is alike due to myself and those who kindly tendered me their support for the most important office within the gift of the people of the city. I feel that it is alike due to the reasons that induced me to permit my name to be announced, and the causes that have induced me to withdraw. The city having engaged largely in the election of Mayor, I feel that it is alike due to the reasons that induced me to permit my name to be announced, and the causes that have induced me to withdraw.

From a conviction of duty and love of principle, I am a Whig. I have refused to turn traitor to my country, and I am going off into Know Nothingism or any other infamy, have thought, and yet think, that although Mr. Clay and Mr. Webster have died, I will live and live for the I am announced and abused by those who have heretofore pretended to be Whigs because they believed in the doctrines of that party. I am now and have been anxious of the fear of the Democratic party; but I am not willing to bring about that result by the sacrifice of party and all principle, and subordination of place violence and bloodshed and a disregard of the rights of the people, and the sense of the last October election, and their continuation from time to time ever since. 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